



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of statistical evidence, but whose practice is to accept statistics as self-authenticating, than to work for a time among the often very raw materials out of which they are compounded with so much facility.

Another sort of person who ought to have this book as "required reading" is the one who is so concerned with the human factor, the *doing* of the immediate, personal, human job, that mere records—least of all detailed, uniform, objective records—seem a waste of valuable time. "When the matron of a Pennsylvania institution was asked for some very necessary information to help in deciding the futures of certain children in the home, she said that she could not give it because she had been there but a few months; that her predecessor, who 'didn't see the good of records' because she 'remembered all about the children,' had died suddenly, and all the information had died with her" (p. 2). Boys and girls upon coming to maturity not infrequently find themselves permanently deprived of valuable information about their parents and family connections through such inexcusable negligence on the part of institution authorities to whom vague and defective records had seemed good enough.

One phase of institutional record-keeping is of especial importance—that which concerns the placing-out and supervision of children. Society and foster-parents alike have the right to be assured that institutions, for example, are not peddling witless though winning defectives about the state to the confusion of family life and the propagation of imbecility and moral irresponsibility.

As to the further contents of this interesting study, it may suffice to mention a few leading topics: records showing identity and whereabouts; physical and mental records of the individual child; records for the investigation of foster-homes and the supervision of placed-out children; the use of records in preventive work; methods and devices for indexing and filing; abstracting material for annual reports. A large part of the book consists quite properly of concrete examples of records in illustration of the principles set forth.

ERVILLE B. WOODS

DARTMOUTH COLLEGE

Ethics in Service. By WILLIAM HOWARD TAFT. New Haven: Yale University Press, 1916. Pp. 101. \$1.00.

This volume, like the author's occupancy of the White House, will not secure the enthusiastic indorsement either of the typical standpatter or of the orthodox radical, for while admitting the existence of evils

denied by the former, the writer finds some of the latter's remedies to be either useless or pernicious. The scientific student will be pleased by the rejection of the rule-of-thumb methods of either side, for while the work lays no claim to academic research, it does seek to utilize the author's experience and observation in subjecting modern governmental tendencies to the test of their actual service to the public weal.

The five chapters of the book, which were the Page Lectures for 1914, deal with the problems of the legal profession, the executive power, and modern tendencies in political development. There is a wholesome lack of cant and dogma as well as of sweeping statements of approval or disapproval. For example, the necessity of labor unions to secure a just equality of bargaining power, and their influence in securing much beneficent legislation are clearly set forth, but this position is accompanied with a vigorous protest against such abuses of power as the useless limiting of production and ready acquiescence in lawless methods. The reader wonders if, after all, the judicial temperament which has guided the distinguished author away from orthodox extremes, and kept him in reasonable contact with reality, may not perhaps be as valuable to the statesman in the conflicts of public life as to the judge enjoying the seclusion of the bench.

ARNOLD BENNETT HALL

UNIVERSITY OF WISCONSIN

Property and Society. By ANDREW ALEXANDER BRUCE. (The National Social Science Series.) Chicago: A. C. McClurg & Co., 1916. Pp. 150. \$0.50.

Socializing the legal point of view regarding the rights of private property is the keynote of this excellent little book. In developing his subject, Judge Bruce has made a brief, but clear and carefully prepared, résumé of the development of the legal status of private property.

The author shows that the waste or misuse of natural resources is being looked upon more and more as a matter of public concern rather than of individual concern, and he asserts that a socially beneficial use should always be made the basis of "so-called property rights." He contends that faith in our government and courts is lost when an attempt is made to meet great economic and social questions, involving human destinies and human lives, by reconciling decisions regarding them with past decisions which were based upon social thought and social systems, in themselves radically wrong. The author further contends, that we do not need more laws or more political machinery as much as we need